Lutheran Herald

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There was no glory on the hills that day;
Only dark shame,
And three stark crosses rearing at the sky.

From *Good Friday* by Martha Provine Leach Turner

Hymns for Lent

All glory, laud, and honor
To thee, Redeemer, King;
To whom the lips of children
Made sweet hosannas ring.

Thou art the King of Israel,
Thou David's royal Son,
Who in the Lord's Name comest.
The King and Blessed One!

The company of angels
Are praising thee on high,
And mortal men and all things
Created make reply. *Refrain.*

The people of the Hebrews
With palms before thee went;
Our praise and prayer and anthems
Before thee we present. *Refrain.*

To thee before thy Passion
They sang their hymns of praise;
To thee, now high exalted,
Our melody we raise. *Refrain.*

Thou didst accept their praises;
Accept the prayers we bring,
Who in all good delightest,
Thou good and gracious King. *Refrain.*

(No. 74, Service Book and Hymnal)

This Palm Sunday processional is a perfect c
bination—strong and simple words and a stir
chorale setting.

St. Theodulph of Orleans wrote the hymn w
he was in prison at Angers. Legend says that
king passed by the prison on his way to church
heard the bishop singing the hymn which he
just composed for Palm Sunday. The king wa
delighted with it that he immediately set Theodu
free and restored him to his bishopric. Unfortun
ly, the story cannot be true, since Theodulph
never restored to his see, but died in prison in 82

There have been many English versions, an
many as 12 to 18 verses have appeared in se
books. Among the stanzas that were sung until
17th century was this:

Be thou, O Lord, the rider,
And we the little ass,
That to God's holy city,
Together we may pass.

For obvious reasons, the congregations objecte
this description of themselves, and the stanza
dropped.

The present version, translated by John Ma
Neale in 1854, has six stanzas, with the second
as a refrain.

The fine chorale was written by Melchior Te
ner (1585-1635), and is, of course, familiar t
as the setting used also for "O How Shall I
ceive Thee."

Cover picture:

Calvary Church of Modesto, California, has made its name meaningful by erecting three permanent crosses on a grassy knoll by the church (see left). The Rev. M. B. Anderson is pastor of this Home Mission congregation.

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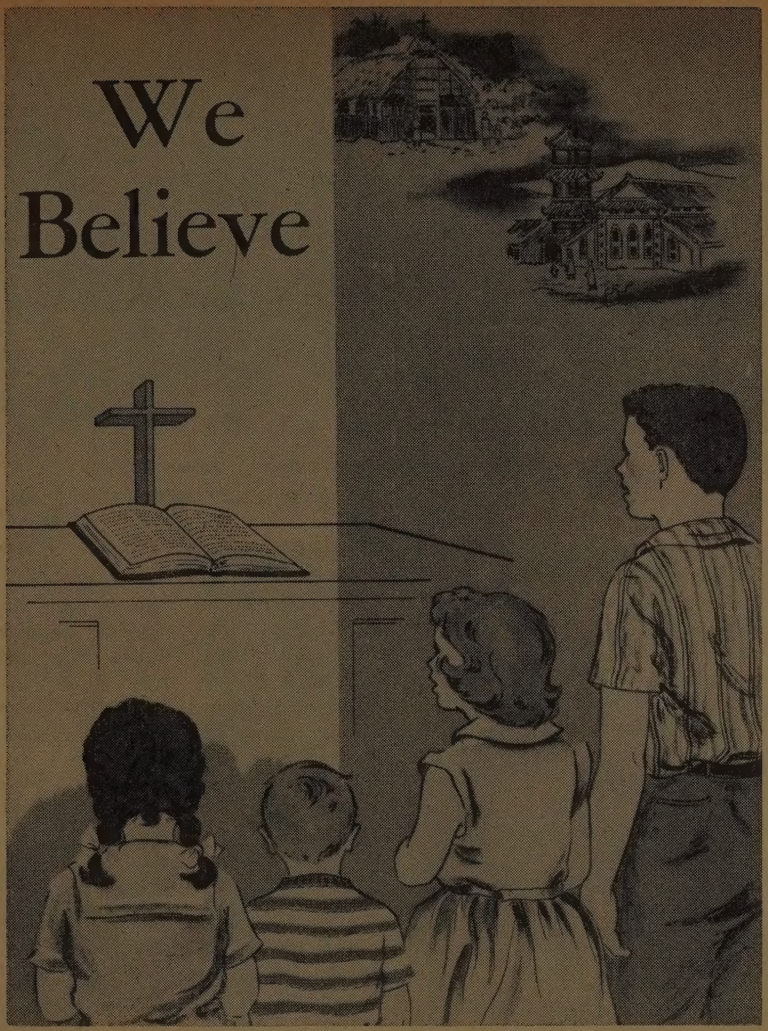
We Believe

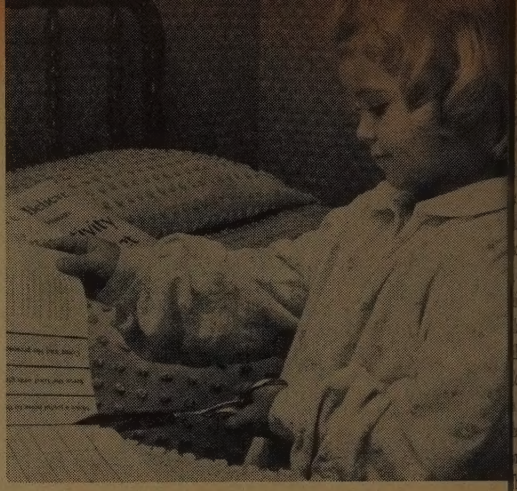


Fernanda U. Malmin

When Vacation Church Schools open next summer, some 300,000 children will have a brand new series of courses to keep them happily occupied. For the second consecutive year, the Departments of Parish Education of the three Churches which will soon unite to form The American Lutheran Church have jointly prepared and published a course for VCS. In addition to these three, the Lutheran Free Church has had an advisory member on the committee which did the planning, and LFC children will be using the course, too.

Last year's course dealt with the First Part of Luther's Catechism, the Law, or the Ten Commandments. This year's subject is the Second Part, the Creed. Fittingly, the title of the entire series is "We Believe." One of the purposes of the course is to teach the children that they are part of a world-wide communion of children who confess the same faith. Wherever the children are, anywhere in the world; whatever language they speak and read; whether they are red or yellow or black or white, they are united because they have the same faith. When they say, "We Believe . . ." they learn that they all believe alike.

A special effort has been made in the 1959 series to relate the Vacation Church School to the home. Therefore a beautiful booklet meant especially for the parents is included. Fittingly, it is entitled, *We Believe—At*



The Primary Activity Packet contains a variety of activities correlated with the theme of the course.

Home. Each day's activities are outlined. Suggestions are made as to how the material the child brings home may be used. Family devotions are outlined. The whole idea is to make it possible for the family to enjoy VCS together.

Another special feature is a *Superintendent's Guide*. Every aspect of the school leader's work has been taken into consideration. For example, an over-all chart makes it possible for the superintendent to know exactly what is happening each day. There are also suggestions for adapting the program to fit a school of any size, large or small.

But of course it is the children's material which is the real meat of the course. It has been prepared for use at four age levels, and each level has an identifying color of its own:

Kindergarten—ages 4 and 5 (blue)

Primary—grades 1, 2, and 3 (yellow)

Junior—grades 4, 5, and 6 (grey)

Intermediate—grades 7, 8, and 9 (green).

For each grade level there is a child's *Workbook*, an *Activity Packet*, and a *Teacher's Guide*. The cover of each emphasizes the color which is the identifying mark of the particular level.

Shall we take a look at some of the details? Here is a brief summary:

Kindergarten

In the *Workbook*, Biblical truths, such as Baptism and forgiveness, are told in the language of the four-and five-year-old. There are movable figures of a family: father and mother, the twins, Karen and Karl; and baby Peter (see sketch). To the child these figures become "real" as they sit, bow their heads, kneel in prayer, or go to bed. At the close of the course, the child will have as his "very own" a booklet containing all these things. Even a four and five-year-old has learned what "We Believe."

The *Activity Packet* relates the school activities to the home. There is a table centerpiece with eight Scripture placecards. There are song books to use in family worship. A worship center picture with eight Bible verse cards includes suggestions as to how the child may share with the rest of the family what he has learned at school.

Karl and Karen

Primary

The *Workbook* for the Primary le presents Bible stories, word-and-pictu exercises, songs, puzzles, and other m terial—all intended to emphasize o faith as expressed in the Apostl Creed. The words are simple, the ty is large, and there are many thin to-do.

Eight pages of cut-outs include illustrated chart of the One Hundre Psalm. There are also a box movie Bible verse chart, a Creed chart, booklet on Jesus' birth, and a w plaque. There are stories about ch dren around the world. So the ch learns to know about and take inter in what fellow Christians of his o age all over the world are doing.

The *Activity Packet* for this a level is made up of ten "take-hom items: pipe cleaner animals, a s card showing Jesus stilling the sto a plastic place mat, a pop-up bo plate, a paper bag puppet, a chu mobile, and a Christian flag.

Junior

For the Juniors the *Workbook* filled with Bible story exercises, eve day problem situations, puzzles, a stories. The purpose is to help child relive the experiences of so of the heroes of the Bible. He v learn how Peter may have felt wh he walked on the water; how P probably felt when he stood in presence of a king. The child will encouraged to think out for him

difference his faith makes in his ; to understand that what he be- es does make a difference.

'Pete the Puzzler" adds an element fun and suspense. A "trip around world" to visit other Christian ldren helps those of this age level, o, to learn that there are people over the world who believe as we ieve.

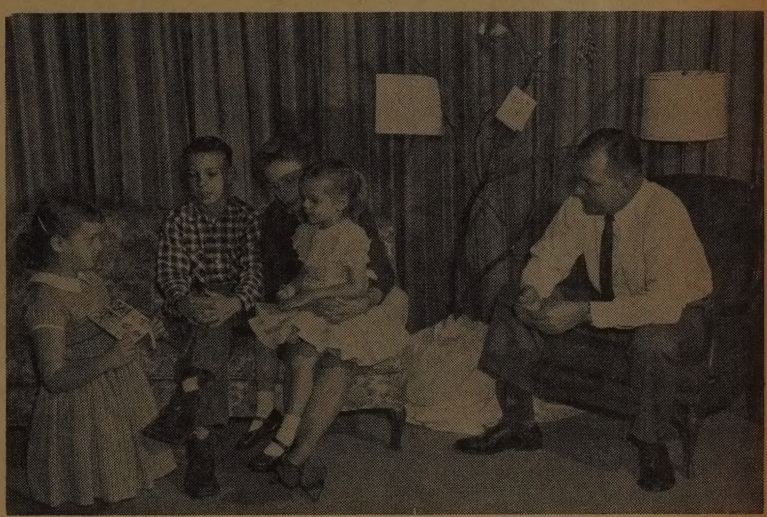
n their *Activity Packet* the Juniors l find a fascinating new game, ome Along." Each child assembles own game and plays it with the er children at school and also at ne. In this game the mission plane, he St. Paul," takes the children on globe-circling tour to visit Christians Japan, Hong Kong, New Guinea, lia, Germany, Madagascar, Africa, l South America.

Intermediate

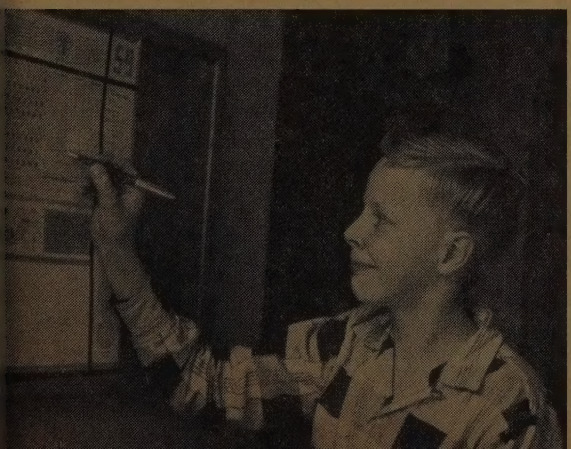
The importance of the Creed in the of the child and the life of the urch is the main point of the *Work- ok*. There are lessons on the wisdom l power of God, the meaning of the nistry of Jesus, the work of the ly Spirit. It is the Third Article of Creed which receives the greatest phasis in this book. There are also le studies, experience-centered sto- s, a study of Christian symbols, and eries of "Guess Who" games con- ning heroes of the faith. The pupils encouraged to use their Bibles. A dy of Lutheran Churches around world helps give an understand- of what is meant by the Com- nion of Saints.

The *Activity Packet* provides ma- ials for making a large Christian lendar and a Bulletin Board. A vable chart gives the key to the ire Church Year, including the vari-

Each day fourth, fifth, and sixth graders make a portion of the "Come Along" game as they learn about Lutheran children in many parts of the world. As well as being a lot of fun this game will continue to teach and to remind the youngsters of VCS learnings as they play it at home.



When the children come home from VCS they may wish to put their "take-home" items on a "Creed Tree" set in the Christmas tree stand. The family can gather around as each child shows what he has made, explaining what it means and reciting sections of the Creed with its explanation according to what he has learned. Together the family can sing the hymns which are being learned and declare their faith in the Apostles' Creed.



Teen-agers make Christian year calendars and bulletin boards. They write down, in spaces provided on the calendar, the difference they think their belief in the Creed should make at home, at church, and at school.

ables in Epiphany and Trinity. About fifty symbols are illustrated. There is also colored paper for making symbols.

The *Teacher's Guide* for each department gives every detail of help needed for the carrying out of this course. The suggestions are so carefully spelled out that even the most inexperienced teacher will find the help needed.

Why Recognize Communist China?

By Dr. R. A. Syrd

Some church groups and organizations have for some time been waging a campaign to have the Government of the United States recognize Communist China. These many efforts seem to have crystallized in a resolution adopted at the Fifth World Order Conference, meeting in Cleveland, at the call of the National Council of Churches, November 18-21, 1958.

Declaring that our government "has demonstrated a frightening insensibility to international reality," it requests that "Christians should urge reconsideration by our government of its policy in regard to the People's Republic of China." As it urges recognition of China, it also requests that "steps should be taken toward the inclusion of the People's Republic of China in the United Nations." It concludes its paragraph on China with the sentence, "We have a strong hope that the resumption of relationships between the peoples of China and of the United States may make possible also a restoration of relationships between their Churches and ours."

I do not believe that the purpose of this resolution was to aid Communism, since it states definitely that "Such recognition does not imply approval." On the other hand, there are certain facts that would seem to make it impossible at this time to recognize China without giving approval. The jubilation of the Communist press at the action taken in Cleveland would indicate that at least they saw some advantage accruing to their cause from the proposed recognition.

It is probable that a *de facto* recognition of the Communist government of China could have been given in 1949 without implying approval. Cognizant of the fact that China had been subjugated by a small political bloc under Russia's tutelage for the enslavement of the people of the entire country, our government at that time refused such recognition. By that act, recognition of China became a moral issue. Recognition now would indicate either a change in the attitude of America or a change in the policy of China. China has not changed its policy.

Since that time the enslavement of the people has proceeded with studied ruthlessness. Branches of the United States government have verified that at least 20,000,000 people have been killed in cold blood, and that an additional 25,000,000 have died of starvation in slave labor camps. The present "communes" established in rural areas have gone far beyond the collective farm policies of Russia in abolishing the family and making the individual a pawn of the State.

We have heard much of the right of the Church speak up on moral issues and to serve as a "conscienc for the State. Are we now, as Christians, rebuking th State when it exercises a Christian conscience and ac on the basis of the moral rights of individuals?

There is every reason to believe that some relationsh between the Church of Communist China and Churc es of the United States will be established if gover ment recognition is granted to China. This relationsh could, however, only be established with the Chur that is officially recognized by the Communist gover ment of China. This would include only those pasto who have signed the Communist Manifesto and agr with the creed of the new Church unified by the go ernment. It places obedience to Communism and servi to its government above all other items of a watere down Christian faith.

The "Church" that we would have relationships wi is under full control of the Communist governme through the educational propaganda agency, the "Thr Self Patriotic Committee," and its pastors are co sidered as its agents. U.S. Churches would, therefo be having fellowship with representatives of a Co munist organization rather than with the Churc Would that be true Christian fellowship?

In establishing fraternal relationships with the offic Church of China we would at the same time repudia the pastors who have, for the sake of conscience, fused to sign the Communist Manifesto, and who, fr Christian conviction, have continued preaching t Word—sometimes facing death or imprisonment—som times "going underground"—always in danger—b faithful to the unadulterated Gospel of Christ.

The situation in China differs from that in E Germany and some other European countries wh the Church continues to function as a true Church the Gospel in spite of the State. In China the gove ment took over the Church and through gradual ste has made it one of its own agencies. Great numbers pastors and evangelists could not accept the conditio laid down by the government. Their consciences w bound by God. They would rather serve Him as m hunted by the government and denounced by "Church" rather than bind their conscience to the G less State. The hand of fellowship held out to the ficial Church means a hand denied to these men a women of faith.

The official periodical of the Communist-recognized urch in China is *T'ien Feng.* From articles in this riodical which have been reprinted in the *China Bulle-*, we learn: (1) All Protestant Churches in China ve now been forced into one unified organization led by some correspondents from China the "State urch." (2) There has been a great reduction in mbers of churches. Church buildings closed to wor-ip have been taken over by the government for its e and its pastors sent into industry or farm com-mes. (3) Free activities of the Church are complete-banned. Group gatherings and house meetings are rred. All congregations are now under the political thorities and the program is dictated by these authori-s.

The *China Bulletin* reports from articles in *T'ien ng:* "In August the 65 churches of Peking were rged into four churches. This merger of course re-sed a large number of preachers, Bible women, and ological students for participation in the Great Leap rward in economic production, and *T'ien Feng* tes that 150 of those from Peking were assigned to or in farm communes. As to the church property cated by this wholesale merging, it states that all was ned over to the government for public use.

"This action in Peking was followed the next month, September, by similar action in Shanghai, where its churches were merged into some 12 or 15 churches. her reports tell of the same process going on in other ies—Tientsin, Wenchow, Taiyuan, etc. One short icle tells of the unifying of the Anglican and C.I.M. urches in Tali, Yunnan."

The method and purpose of this unification can best seen from the articles of the Taiyuan churches, as orted in *T'ien Feng:*

"There shall be unified worship for the city of Taiyuan, d a ministerial staff of three or four. All fellow workers sides these and those assigned to the Three Self Office ll throw themselves into the Socialist construction of r mother country; those who are older or physically ak shall retire. All real and movable church property d all church funds shall be turned over to the Three lf Patriotic Committee.

"*Church Organization:* (1) All former governing com-ttees and boards of the various Churches are hereby olished, and the administration of the Church shall be the hands of the Three Self Patriotic Committee.

2) Regarding ritual, regulations and church order:

1. There shall be a unified worship program, and each Church shall surrender its own individual ritual.

2. The hymns used in worship shall be unified, and a committee shall choose and edit the hymns for use.

3. All books used in the interpretation of the Bible shall be examined and judged, and those containing poisonous thoughts shall be rejected. Only teachings favoring union and socialism shall be used. In particular, any material coming from outside shall be carefully examined before being accepted.

4. There shall be no more preaching about the Last Day, or about the vanity of this world. This is negative and pessimistic teaching. Instead we shall emphasize the need for the union of faith and practice, the dignity of labor, the control of nature, and the dividing line between ourselves and our enemies, between right and wrong.

5. Belief and unbelief shall not be made an issue in determining marriage questions.

"(3) In regard to the necessary reform of each Church:

1. The Little Flock shall abolish its women's meetings, its weekly breaking of bread, its personal interviews with members before the breaking of bread, and its rule against women speaking in the church.

2. The Salvation Army shall give up all its military regulations.

3. The Seventh Day Adventists shall abolish their daily morning prayers. On the Sabbath they shall participate in beneficial good works and economic production. Their tithe system for the support of the clergy shall be abolished and also their unification of accounts for Shansi province.

4. All the YMCA secretaries shall be assigned to productive labor and the closing of the Taiyuan YMCA as a separate organization shall be carefully considered."

From a private report from Shanghai we have the following comments on the life of the Church. "Attendance has fallen off, partly because so many work on Sunday. The weekly rest day may fall on any day and is often filled with meetings. One of the latest resolutions is that services on Sunday must not be allowed to interfere with work."

The constant emphasis throughout the past year in China has been on the necessity of every individual Chinese citizen "surrendering his heart" to the Communist Party. This emphasis has also been felt in the churches from the beginning of the Communist regime. It is evident that the government is asking the Church to "surrender its heart—the Gospel of Christ—to Communism" until it becomes the full servant of that party.

While church groups in America are delving into international politics it will be well if they study carefully the spiritual problems that beset the Christians in China. Rather than seeking "fellowship" with the members of the official Church of Communism, we should unite in denouncing the Communist rape of this Church and in incessant prayer for the Christians who are struggling against this demonic power to maintain the Faith.

Frontier Journey

A "trunk highway" in Western Parana, Brazil

At last we have seen one of the frontiers of Brazil! We have visited new cities and towns, talked to mayors, municipal administrators, storekeepers, farmers.

With the two missionaries who are already on the field, we spent the last three days of 1958 travelling through western Parana and becoming acquainted with the area where we will probably work when we finish language school. This section of Brazil was almost entirely uninhabited until ten years ago. Now towns are springing up where only dense forests existed.

Upon leaving Cianorte we were surrounded by coffee bushes—in every direction, as far as the eye could see. Coffee is the main crop, and the primary reason for clearance of the thick forest land. Mixed in with the coffee, between the rows, were various other crops, mostly rice and cotton but also corn and sugar cane. It was truly a marvel to realize that these many miles of fields were not only planted, but also cultivated with no mechanization—only a simple hoe and manpower.

In these vast areas of coffee fields we found the various towns we had come to survey—Nova Esperanca, Alto Parana, Paranavai, and other smaller towns. It was of great interest to us to see these towns, two of them with populations of fifteen thousand people, where we were told there had been only dense forests ten years ago.

Upon entering each town we saw the same type of construction: unpainted wooden houses with tile roofs, stores lining the main street, generally somewhat shabby but selling almost everything imaginable, and unpaved streets — sometimes with sidewalks, sometimes with boardwalks, and sometimes with footpaths. Most amazing was the city of Loanda, literally carved out of the wilderness which still surrounds it. Already it had a population of some seven or eight thousand people.

In travelling from this city to another cluster of towns considerably to the south, we traversed some very rugged country and roads. We travelled on trunk and state highways, or at least they were so marked on the map. Often these were nothing but two tracks with grass growing in the middle through forests so thick that one could see sky only by looking straight up. There were stretches of road for many miles without towns or even a lonely house. Though there had been no rain, we came through water holes with water up to the floor boards of the Jeep, and sandy spots requiring four-wheel traction. If we came to no other conclusions in these miles of travel, we were all convinced that the only car for Parana is the Jeep.

It was a real joy to begin to see clearings again as we neared the cit of Xambre, Umuarama, and Cruzei do Oeste. It was only later that learned we had traveled through t very area in which a primitive Indi tribe described in the January 5 iss of *Time* magazine was located.

Many impressions stayed with after these days of travel, but amo them were several outstanding on We were made acutely aware of t poverty of the people. Although ma are for the first time having the o portunity to own land, these years a very hard as the people await th first crops. It was not unusual to people living in one room huts a sometimes even straw houses. Even the towns, among those who were businesses, there were no indications wealth. On the streets one would people with clothing patched until tle of the original garment was rec nizable, although generally they neatly and cleanly dressed. There many whose only shoes are wood soles with straps to hold them When you realize that a worki man's wage is equivalent to about dollar a day, you can easily see w the people are so modestly dressed a live in such modest homes.

Also very impressive to us was t strength of the Roman Catho Church, generally considered to very weak in Brazil. It was a mat of great interest and surprise to n that in every single town we visit even the newest, a Catholic Chur though very simple, was already bu

Brazil, our newest mission
ld, the "developing Church" is
its first stages.
vo congregations have been
tablished at Cianorte, and
urteen missionaries are
language school.

d in almost every case had a resident
iest.
We were equally impressed by the
ct that there was only one mission-
y in the whole area we surveyed,
en though the established churches
e strong in most of Brazil. The sects
ere noticeably present, particularly
ie native Brazilian group, but they
ere without leadership and minis-
red only to those of their own little
oup.
Many things run through our minds
we think back upon the roads we
avelled, the towns we visited, and
ie people we met. We remember
iat Christian woman who said con-
rning her church, "We are so small.
Ve need others here to help us." We
member the many people we saw
alking up and down the streets,
alking without the knowledge of a
avior. And we remember that young
ouple in one of the frontier towns
ho have waited two years for mis-
ionaries of the Lutheran Church to
ome to their town. Lord, may their
eeds be fulfilled very soon.

Sunday school class in Cianorte.

Final Report on the 1958 Budget

The final total of receipts for the 1958 Budget of The Evangelical Lutheran Church is $6,101,063.31, which is 99% of the 1958 Budget. This is a 5.4% increase in contributions in comparison with 1957 giving.

With the reaching of $6 million for the first time in the life of the ELC, we have come to a major milestone. All congregations who have contributed to this work during the year can rejoice together in this accomplishment. Obviously there is some work undone which we had hoped would be done, but this should not destroy the splendid accomplishment which is represented in the final totals. There was a welling up of concern and effort in the closing weeks which was proof enough of the dedication and readiness of large numbers of our people to do the work which God had placed before us for the year.

On behalf of all those who have been strengthened in their task by this support, on behalf of all those who shall be touched by a Christian hand because of these contributions, and on behalf of all those who have shared in alerting the churches to the need, we express deep and abiding thankfulness. May God's great blessing abide upon our churches.

February 17, 1959

DISTRICT	1958 OBJECTIVE	RAISED	STATUS	% RAISED	% RAISED 1958
Eastern	$1,473,940.00	$1,435,432.10	$38,507.90	97.4	93.8
Northern Minn.	644,901.00	639,497.60	5,403.40	99.2	97.0
Southern Minn.	1,282,547.00	1,278,816.37	3,730.63	99.7	99.3
South Central	571,870.00	571,870.60	.60 Cr.	100.0	96.6
South Dakota	570,756.00	562,510.06	8,245.94	98.6	94.0
North Dakota	648,997.00	628,443.20	20,553.80	96.8	94.1
Rocky Mountain	271,226.40	265,619.08	5,607.32	97.9	96.7
Pacific	319,811.00	316,553.82	3,257.18	99.0	98.3
California	283,766.00	267,353.74	16,412.26	94.2	99.4
Canada	123,357.00	120,449.50	2,907.50	97.6	100.0
No District		13,953.15	13,953.15 Cr.		...
Luth. Students		564.09	564.09 Cr.	...	...
	$6,191,171.40	$6,101,063.31	$90,108.09	98.5%	96.3
BUDGET	$6,160,774.00	$6,101,063.31	$59,710.69	99.0%	93.9%

Tracing the Structural Pattern (Part II)

The Divisions

The American Lutheran Church will have six divisions—American Missions, World Missions, Education, Publications, Charities, and Pensions. With the exception of Education, each division will be headed by a nine-member board elected by the General Convention. The Division of Education will operate through four boards—a 12-member Board of Theological Education, a 12-member Board of College Education, a nine-member Board of Parish Education, and a nine-member Board of Youth Activity. Board members in each of the divisions will be elected for a term of six years and may succeed themselves only once.

Each division board will be responsible for establishing the division's policies, supervising its work, and choosing its executive director and other staff members. It will also make regular reports and requests to the General Convention, the Board of Trustees, and the Church Council. Since Bill Davis is especially concerned about lay participation in the affairs of the Church, it might be added that every board will have lay representation, and that on four of the nine boards laymen will predominate.

American Missions. The major objectives of the Division of American Missions will be to bring the Gospel to unreached communities in the United States, Canada, and Mexico, and to help existing congregations in reaching out to the unchurched. The board will consist of six clergymen and three laymen, who will work out various policies and plans to achieve the division objectives. They will also work closely with district committees on American Missions, and a representative of each district committee will serve as an advisory member at the board's annual meeting.

World Missions. The task of carrying the Gospel to areas outside North America, with the particular aim of developing independent church bodies, will be the responsibility of the Division of World Missions. Its board, composed of six clergymen and three laymen, will call missionaries and direct their work, recommend new mission fields to the General Convention, and encourage Churches on the mission fields to become self-supporting.

Education. As pointed out earlier, the Division of Education will operate through four boards rather than one. This may seem confusing, especially when it is noted that the division is to be divided into **three** departments; but the picture isn't really as snowy as Bill Davis might at first think.

The three departments in the Division of Education will be the Department of Parish Education, which will have one board (called, oddly enough, the Board of Parish Education); the Department of Higher Education, which will have two boards (a Board of College Education and a Board of Theological Education); and the Department of Youth Activity, which will have one board (a Board of Youth Activity). An easy way to remember which of the three departments has two boards is to associate words. You can couple the word **higher** with more, thus concluding that the department with that word in its name has the larger number of boards.

Membership of the four boards will be as follows: Board of Parish Education—five clergymen and four laymen, of whom at least one must be a woman; Board of College Education —seven clergymen and five laymen; Board of Theological Education— eight clergymen and four laymen; Board of Youth Activity—four clergymen and five laymen, of whom at least two must be women.

Briefly stated, the objectives of the Department of Parish Education will be to plan curriculum material and to assist congregations in the religious instruction of their members. The task of the Department of Higher Education will be to supervise the Church colleges and the units of its theological seminary for the purpose of preparing pastors and other church workers and of providing an opportunity for youth to obtain a Christ-centered education. The duty of the Department of Youth Activity will be to encourage the Church's youth in Christian faith, youth, service, and fellowship, and to interest the unchurched.

Publication. As one would logically suppose, the chief work of the Division of Publication will be to publish, that is, to prepare and distribute printed material for and about the Church. The Board of Publication will be composed of four clergymen and five laymen, and its executive director will be the general manager and treasurer of the division's institutions. Among the board's responsibilities will be the publication of an official church periodical, to be called **The Lutheran Standard,** and the direction of the Church's publishing firm, to be called the Augsburg Publishing House. The board will also cooperate with Parish Education in the preparation of curriculum material.

Charities. In order to minister to people with special social, physical and mental needs, The American Lutheran Church will work through the Division of Charities, headed by a board of three clergymen and six laymen. The chief duties of the board will be to give direction to church-owned charitable institutions, to offer guidance in the establishment and operation of church-related institutions

welfare agencies, to cooperate in operation and maintenance of an grated system of Lutheran health welfare service, and to guide and note the interests of the Church in e areas.

ensions. The objectives of the Di- on of Pensions will be to strengthen Church by making available a re- nent income for the clergy and ible laity in the Church and to blish a fund for emergency bene- The Board of Pensions will con- of three clergymen and six lay-

The Auxiliaries

terms of the analogy cited earlier cond group of "directors" in the gram of The American Lutheran urch will be the auxiliaries—al- ugh their direction will be con- ed more with the members sup- ting the Church's work than with actual operation, which will be cted by the divisions.

The American Lutheran Church will e three auxiliaries—the Brother- d of The American Lutheran urch, the Women of The American heran Church, and the Luther gue of The American Lutheran urch. Their major responsibility l be to encourage the members of congregations to participate in the vities of the auxiliaries and to be- e avenues of Christian growth, vice, and fellowship.

Each of the auxiliaries will elect own nine-member board for a term years to be determined by the iliary. In the men's and the wom- s auxiliaries the board will select an cutive director, designate his duties, fix his salary. In the Luther gue, however, the director will be executive director of the Depart- nt of Youth Activity (a department the Division of Education). In ad- ion to developing programs for ir own members all three auxiliaries conduct general programs such missionary education, Boy Scout ac- ities, and vocational guidance for uth.

Coordinating the work of the auxil- ies will be a Council of Auxiliary tivities, composed of the executive rector of each auxiliary and three mbers of each auxiliary board.

"I think," said Bill Davis, "that I'm beginning to see things more clearly —at least so far as the Divisions and Auxiliaries are concerned. But what in the world happened to the Church officers? Aren't they important?"

The Church Officers

It would be an understatement to tell Bill Davis, "Yes, the officers are important." They're essential. The reason they have not been considered until now is simply that their work will span all of the Church's operations. Without first getting an overview of the organizational structure, it would be somewhat difficult to understand the work of the officers.

The American Lutheran Church will have three general officers—a president, a vice-president, and a secretary. All three will be elected by majority vote of the registered delegates at the General Convention. The president must be chosen from the clergy roster and will be elected for a term of six years. The vice-president also must be a clergyman and will be elected for two years. The secretary may be either a clergyman or a layman and will be elected for a term of six years. All three officers may serve an unlimited number of terms.

As would be expected, the president will be the key man in The American Lutheran Church. He will serve as spiritual leader of the Church and as president of the corporation. He will preside at the conventions of the Church and prepare an annual report on the state of the Church. He will also serve as an advisory member of all boards of the Church except the Board of Appeals and Adjudication, supervise the work of the district presidents, serve as chairman of the group designated to nominate presidents and professors of the units of the theological seminary, attend district conventions whenever possible, and supervise the Office of Public Relations and the Church's service to military personnel.

The vice-president's only responsibility will be to serve on the Church Council and the Joint Council. However, if the president dies or resigns, the vice-president will assume the presidency until the next General Convention.

The secretary of The American Lutheran Church will have a number of important duties and responsibilities. He will maintain the clergy roster and a roster of congregations. He will have custody of the Church's archives nd will gather and publish the Church statistics. He will keep convention minutes, codify convention resolutions, and publish the reports of general and special conventions. He will be responsible for physical arrangements and for registration at these conventions, and will maintain a record of delegates and advisory members in attendance. He will also issue certificates of election and notify those concerned of convention resolutions.

Should either the president or the secretary need executive assistants, he may consult the Church Council, which will have the authority to elect such assistants.

When Bill Davis finished tracing the structural patterns of the new Church, a pleased expression swept across his face. He was obviously impressed.

"You know," he said, "I'm actually beginning to get excited about this new Church. I'm not sure I understand all the details of its operation, but it sounds as if all of us are going to have an opportunity to work and serve together in a well-organized way."

Bill Davis has evaluated the new Church's structure with more than a little insight. Even though he may not understand all the complexities he has grasped the basic patterns of how The American Lutheran Church will operate, and he has recognized his own opportunities and responsibilities. Now he wants to know about the practicalities. He wants a description of the visible workings of the Church. Specifically, he wants to know how the Church will carry out its responsibilities in education, welfare, missions, and other "seeable" areas.

"I know it would be impossible to cover every phase of the Church's work," Bill said. "But I'd at least like to get some sort of picture of our schools, for example. That's something I can see."

Next: "Look Over the Campuses."

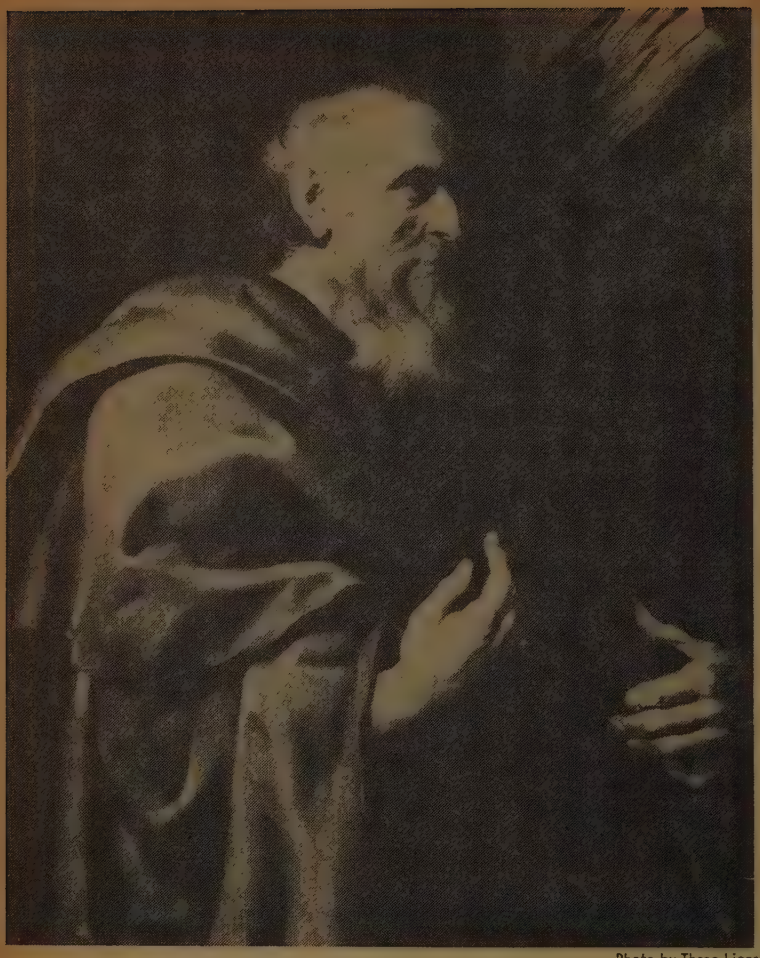


Photo by Three Lions

The painting above is one of a series of the Apostles by the most noted of Flemish painters, Peter Paul Rubens (1577-1640).

Philip of the Child-like Faith

This is Philip. Philip of the child-like faith. Philip, who once disappoint his Lord by his lack of understanding. Philip, who caused Jesus to d fine Himself as God.

We meet him first as Jesus is gathering His little flock. "Follow m says Jesus. From that moment Philip is a disciple. Philip tells his frie Nathanael all about it. But Nathanael is cynical. "Can anything good co out of Nazareth?" Philip's reply, "Come and see," shows his faith that Jes has the answer for both doubt and cynicism.

In the Upper Chamber as the Passion begins, Philip disappoints Jes "Lord, show us the Father," he says. Jesus replies, "Have I been with y so long, and yet you do not know me?" Surely, more might have be expected of one who had Philip's child-like faith! In that circumstan Jesus makes Himself one with God: "Do you not believe that I am in t Father and the Father in me?" So Philip causes the Lord to make one His most profound statements.

We know little or nothing about the life of Philip. Yet he remains all men an example of the faith our Lord seeks in His own. It is the fa of the little child—not always intelligent, subject often to mistakes and la of understanding—yet beautiful, because it is so simple and straightforwa Have I problems? Jesus can solve them. Do I falter? He supports me. Dc lack understanding? He enlightens me. This is the faith of a child.

The Glory of Outreach

By O. G. Malmin

I do not pray for these only, but also for those who are to believe in me through their word, that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me. The glory which thou hast given me I have given to them, that they may be one even as we are one, I in them and thou in me, that they may become perfectly one, so that the world may know that thou hast sent me and hast loved them as thou hast loved me.

John 17:20-23

So the mission challenge of Christianity is made plain also in the Passion Story of our Lord! At both ends of His life on earth, Jesus is shown to be the source of salvation. In His infancy, wisemen from the East came and worshipped Him, bringing their gifts, surrendering their lives to Him. The wisemen were the first of the "fruit of the Gentiles."

Even as the Cradle was a "mission station," so was the Cross. At least two men found Christ there. One was a thief, probably a Jew. The other was a soldier, probably a Roman. Thus the world-sweep of the Gospel was symbolized in the fact that Jesus saved men's souls, literally from the cradle to the grave.

May it not be that the ultimate glory which can come to the name of Jesus is just this, that men are saved? Does not our Lord Himself at least imply this when He says, "I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine persons who need no repentance"? (Luke 15:7).

So a part of the Glory Prayer is a mission prayer. Jesus has prayed for "His own" in distinction from "the world." Now He prays for "the world"—for those who must become "His own" by accepting Him as Lord and Savior. We may say that this prayer looks back to the wisemen and forward to the thief and the centurion—all of whom were saved directly by Him. Thus is fulfilled the Palm Sunday prophecy He had made when He said, "Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. . . . And I, when I am lifted up from the earth, will draw all men to myself" (John 12:24 and 32).

For the future, He will look to "His own" to be His mission representatives on earth. The Glory Prayer makes that plain. "The world" is to believe "through their word." That prayer foreshadows the Great Commission in which Jesus takes the substance of His prayer and transforms it into a command. It is as though He says to "His own," "On Maundy Thursday night, I prayed that you might become my emissaries to preach the Gospel. Now I command you to take up that task." And Christians have been obedient to that task. So it is in the Passion Story that the mission enterprise centers.

And all to the glory of Jesus' name! That must not be forgotten. Sometimes even "His own" get their motives confused. Sometimes they fall into the temptation of believing that it is *they* who are accomplishing great things. That way lies failure and defeat. There is no room for self-glorification in the Kingdom of God. Our satisfaction in bringing souls to Christ lies in that we do His will and glorify His name. Our joy lies in being agents in bringing to others that which we have ourselves first received.

Christ of the outstretched hands, we thank Thee that Thy Savior heart embraces all the world in seeking love. We too are products of Thy mission command. We thank Thee for those who have brought us the message of peace and salvation in Thee. Use us now, our Lord, to glorify Thy name by bringing the message of Thy salvation to the world. Use us as Thou wilt. If Thou wouldest send us afar, make us willing to go. If Thou wouldest have us work at home, make us glad of that ministry. Let whatever we do be to the salvation of the world and the glory of Thy name. Amen.

Editorial...

The Recognition Question

We did not request Dr. Syrdal to write his article, "Why Recognize Communist China?" (page 6). We did, however, encourage him to do so and are glad to make room for it in this issue. Few, if any, members of The Evangelical Lutheran Church can speak about China with greater authority. Not only has Dr. Syrdal himself been a China missionary. In addition to that his position as executive director of our Board of Foreign Missions keeps him in constant and intimate touch with matters there.

Since the Cleveland Conference last November, we have had a steady trickle of letters concerning the China resolution. Most of them express uneasiness about the stand taken at Cleveland. Some want to know whether the three ELC men who attended the conference as observers voted for it. (The answer is that they neither spoke in favor of it nor voted for it.)

Then one of the mass-circulation magazines "got into the act." On February 21 an editorial in *The Saturday Evening Post* asked sharply, "Who Says 38,000,000 Protestants Want to Recognize Red China?" The editorial answers its own question by stating that this claim, originally made by the Communist weekly, *The Worker,* has no basis in fact. It dismisses the Cleveland Conference as having been dominated by people who are not too safe in their attitude toward Communism. As authority, the editorial quotes Dr. Daniel Poling who wrote in his magazine, the *Christian Herald,* that most of the delegates at Cleveland were men of leftist tendencies. It cites a poll which shows 87 per cent of Protestant pastors opposed to recognition of Red China.

At about the same time two documents were circulated rather widely in the ELC. One was a declaration signed by a large number of refugee pastors who have had first-hand experience with Communism. The other was signed by the pastor and the president of our own ELC Latvian congregation in Minneapolis. Both expressed determined opposition to the Cleveland resolution.

Since this material became known, our correspondence has increased materially. Not a letter favoring recognition has come. Those opposing are carefully written, none of them violent, all of them firm in their stand. While there are by no means enough of them to constitute a "flood," there are enough to make us realize that there is a feeling of deep concern in our Church.

This concern seems to be chiefly over the possibility that the action of the Cleveland meeting reveals a tendency on the part of American Protestantism to veer too far to the left. Related to that is the fear that some bad fruits of our membership in the World Council of Churches are becoming manifest. And a few letters ask soberly, "Why were we represented?"

As to the first of those three questions, the answer is that no one who has even a very imperfect knowledge of Protestant thinking in America can believe that Protestant leadership is "pink." It is true that there are exceptions, but they are so few as to be negligible. Unfortunately, there is a tendency these days to call almost anything with which we disagree "Communistic." It would be impossible to demonstrate factually that Protestantism has even a mildly pinkish tint!

Regarding the Cleveland meeting, two things should be made perfectly clear. (1) This gathering had no connection with the World Council of Churches. (2) It did not, and could not, speak for the National Council of Churches. It was a study group, nothing more. As such, it could speak for itself, and for no one else.

Our representatives were invited as observers. Anything which transpires within Christendom is of concern to all of us, and we need to know what is going on. No apologies need be offered when mature leaders of our Church "sit in" on any variety of meetings. Their presence does not involve us; nor does it necessarily ally them with the opinions expressed.

All of which, admittedly, expresses no opinion on the merits of the question itself. We have two concluding statements to make on that point. First, we believe that the Cleveland meeting was guilty of a serious error in judgment in adopting the resolution. Acute leaders such as they presumably were, should have been able to foresee the unfortunate consequences. That is in the area of expediency.

In the area of merit, we realize that many a Christian believes that Red China should be recognized. All of them have a right to hold such an opinion if it has been honestly and painstakingly arrived at. However we find Dr. Syrdal's arguments compellingly persuasive. It appears to us that our government will be wise *not* to grant recognition.

House of Toothpicks

Knight of the Woeful Figure

Some friends have been doing me the disservice of ding me old pictures. I get an impressive packet f with cardboard and when I open it, out tumbles napshot of me, with a brief message, "Was clean- out my files lately and came across this. Thought would like it." Usually I don't, not because I am ormally vain but because the picture does not do me tice. Or does it?

A Shade Thou Art

An obscure philosopher, whose name escapes me, e conjectured that bodies are not solids at all. We merely progressive solidifications and dissolutions. form and vanish like clouds. This would make se of the disputed passage in *Hamlet:*

O that this too, too solid flesh would melt,
Thaw and resolve itself into a dew!

most of the pictures in question I seem to be thaw- . The various features of my face are parting com- ny. The jaw is unhinged, the eyes strain at their orings, the neck seems infinitely elongated. I give impression of being a modern Don Quixote, the ight of the Woeful Figure.

And Lookest Upon a Shade

A recent addition to my Album of Memories was picture taken in the Union Station in St. Paul some enty years ago. There are porters and Pullmans in background, and in the foreground is me between solid Scandinavians. I look for all the world like minor Cummunist agent being hustled off by the BI. The effect is created not only by my emaciation by an incidental mustache, which in those days clung e an exotic lichen to my upper lip, but by an air of tachment, as if I had nothing to do with this mas- e, jolly world.

Cold Comfort

There is some consolation in the thought that this mic figure is the Past Me. The Present Me is not so nsy or forlorn. The Present Me is not funny. To ssure myself I consider the *one* photo in which, rough lucky circumstance, I look somewhat stapled gether; it becomes my banner against misgivings. his must be what I really look like.

But all sorts of whisperings and mutterings intrude. here was the time at a summer resort where a little man snipped my silhouette in black paper. He was proud but I was aghast. Honestly, this wasn't me, was it? This slanting, bulbous nose? This chin? This disproportionate skull? Then there was that other time when a discriminating friend asked, "Where did you get that pieface picture of yourself?" Funny paper profile. Pieface. Knight of the Woeful Figure. The images tumble in on us.

Young Men Shall Faint

But however we decide the vexing question of our appearance, our essential shadowiness remains. We are not so solid as we think. We are empty skins and earthen pots, given for a few moments the illusive appearance of substance.

For Better or for Worse

Another image insinuates itself. There is a wedding in an army chapel. In the middle of the service the towering bridegroom turns pale, rocks, and sinks like a lordly cedar under the axe. We revive him, prop him up, encourage him to mumble the vows. Meanwhile the little bride sails along with flags flying. A comic scene. Alas, we are all such comedies—propped up by the strong arms of our friends and families, fortified by our illusions, kept together by the mysterious glue of Providence.

Candid Camera

Isaiah 14 gives us the brutal truth. The scene is the Underworld. Dead kings sit nodding on their dead thrones when a stir runs through the room. A newcomer! A newcomer! The dead kings, their chaps grinning with glee, lift up their mossy skulls and try to focus their sightless eyes on the new one. And they taunt him, as they might us, "So you too have become weak as we are; you have been made like us."

J. R. Hestene

Toward Easter Day

The Empty Tom

The Epistle: I Corinthians 5:7-8 • The Gospel: Mark 16:1-7

Monday, March 23
IT WAS SEALED

Read Mark 16:3

And they were saying to one another, "Who will roll away the stone for us from the door of the tomb?"

It was with that stone the women were preoccupied when they made their way to the tomb "very early on the first day of the week." They were coming to anoint the body of Jesus. Carrying their spices it was with heavy hearts they came. Pilate had ordered the stone to be placed against the tomb, as though that wrote a finish to the episode of this Jesus who claimed to be a king. No doubt these women, as well as all those who had followed Jesus, felt that the episode was over, indeed.

It is impossible for us, O God, to appreciate the heartache of those first believers who witnessed the strange ending of the life of the Nazarene. Yet in our own day we sometimes feel that the world itself has gone against all that is decent and fine, and that Jesus has again been crucified and buried and shut out of the hearts of men.

Tuesday, March 24
INCREDIBLE NEWS

Read Mark 16:6

"Do not be amazed; you seek Jesus of Nazareth, who was crucified. He has risen, he is not here."

What an experience that was for these early visitors of the tomb! The stone was rolled away; there was a "young man sitting on the right side, dressed in a white robe." Truly, they were amazed. Then came the greatest announcement ever made: "He is risen." Those three words speak volumes of truth and answer questions centuries old. It is no wonder that the women were filled with amazement, for they heard that the Jesus they thought dead, was alive.

Help us, gracious Jesus, to comprehend the meaning of Your resurrection. It is still the greatest and the best news to fall upon mortal ear. You are greater than death; You are stronger than all the hosts of evil. And You have said that because You live, so shall all who stake their lives and deaths on You. Let this truth become the truth by which we live. Amen.

Wednesday, March 25
TELL IT

Read Mark 16:7

"But go, tell his disciples and Pete

After the announcement of the res rection, these were the instructions to three women. Get this word to the dis ples. They are in hiding in the city. Th are behind closed doors and they are co fused. Bring this good news to them they can be uplifted in spirit, and co out from behind closed doors and rejoi and confidently and fearlessly begin telling of the love of God in Ch Jesus. They are not to sit and talk the One who died; they are to stand and declare Him who died and rose aga

How much this needs telling today, Lord! There is slavery to sin. Help to announce there is One who has bro the power of sin. There is sadness melancholy and the depression of bro spirits. Send us forth to say there hope in living faith. There is ever sorrow, the pain of death; let us br the joyous word of life everlasting. Jesus' Name. Amen.

Thursday, March 26
HE GOES BEFORE

Read Mark 16:7

"He is going before you to Galilee."

Jesus was ahead of the Disciples in many, many ways. He had experienced death ahead of them, and also the resurrection. Now He was in the glorified body and would go before them to Galilee. Before they would come there He would be there. Galilee, where all of them except Judas had come from, was an ideal place for the reunion. There, in the tranquility of the land that had best received Jesus, they would gather and have their faith restored. There, they would see their Lord and rejoice in the victory He had wrought.

I thank You, heavenly Father, that no matter what I must undergo, no matter what the pain, the sorrow, the bitterness, my blessed Jesus has gone before me. I have a High Priest who was in all points tempted such as I am. I have a Lord who gives unto me the grace to live by faith, and who empowers me by His Spirit, so that living unto Him, I am blessed and happy and saved. Amen.

Friday, March 27
YOU WILL SEE HIM

Read Mark 16:7

"There you will see him, as he told you."

"You will see Him!" That is the promise of the Word that constantly bids man to have hope. And the Lord never deceives. Those who look for Jesus with their whole heart find Him. The Disciples did see Jesus as the angel said, and as Jesus Himself had told them before His suffering and death. There is no desperate game of hide and seek in the realm of the Kingdom where the sincere seeker is left to the whims of fruitless search. "Seek," Jesus says, "and you will find."

We see You, blessed Jesus, in the Word, and we are strengthened by Your Holy Spirit. We see You in the Sacrament, and we are given food unto our souls. We see You calling to us in the needs of our fellow men, and with Your yoke upon us our faith is made strong as we minister to human need. We see You in our hearts, and we rejoice in the assurance. Amen.

Saturday, March 28
BESIDES THEMSELVES

Read Mark 16:8

And they went out and fled from tomb; for trembling and astonishm had come upon them.

It would have been impossible for first visitors to the tomb to have he the news of the resurrection without acting as they did. The news itself incredible and changed completely the tire picture. It blanked out the d despair and offered instead the bri gleam of hope. It dismantled the shr of sadness and brought forth the garm of joy. This was no every-day event was the Event that ushered in the day of hope, life, and victory.

Fill us, too, dear Jesus, with the of Easter. We would not merely pay respects to the truth of the Event, would rather declare that our whole depends upon the Event. In Your d and resurrection is our hope. Easter is island we would visit as we journey is the mainland upon which we w build the entire structure of our l Amen.

ore Faith in Science Than in Religion?

A nuclear physicist who also is an lained Protestant Episcopal clergyn said here that people accept ence more easily on faith today than y do religion.

He was Dr. William G. Pollard, ecutive director of the Oak Ridge enn.) Institute of Nuclear Studies, d priest-in-charge of St. Francis urch at Norris, Tenn.

"When I give a popular lecture as physicist," he told a public gatherg at his denomination's General eological Seminary in New York, can count on having an audience nich is spontaneously and even subnsciously convinced in advance of validity, importance, and undeniae truth of the enterprise of physics a whole."

"It is equally true," the scientist ntinued, "that whenever I give a pular lecture on a theological topic, can count on having an audience ually convinced in advance that reion, although possibly proper, rectable and even admirable, is neverless a private peculiarity of individls and therefore essentially unreal d invalid."

Describing both attitudes as "prejuces of twentieth-century culture," he id neither represented real insight to the nature of the subject.

"Christianity," he said, "rests on a rge body of fact, and faith is just essential an element of science as is of Christianity."

Dr. Pollard delivered a series of six ublic lectures at the seminary.

eylon Assembly Plans

Questions that "come out of the life the Churches and are live issues r their members" will be emphasized the Third General Assembly of the orld Council of Churches at Peraeniya, Ceylon, in December 1961.

WCC headquarters in Geneva has id these live issues will be considered nder three sections dealing with the unity of the Church, witness of the Church, and service of the Church.

General theme of the assembly will be: "Jesus Christ, the Light of the World." The theme will be related to the "missionary dimension of Christ's work through His Church in the world, the spiritual and ethical demands of His purpose on individual Christians and churches, and Christ's fashioning and empowering His Church in its struggle with the powers of darkness."

More than 600 leading churchmen from 171 Protestant, Orthodox, Anglican, and Old Catholic member communions of the WCC in 53 countries are expected to attend the assembly.

Originally scheduled for 1960, the assembly was postponed a year to give member bodies of the International Missionary Council extra time to discuss a proposal for merging the IMC with the WCC. Final integration action is slated to be taken at the World Council assembly.

"Million for Christ" . . .

Chicago Begins Crusade

An army of 7,000 lay men and women were commissioned at a huge rally to seek "a million new souls for Christ" in a door-to-door campaign throughout metropolitan Chicago during the next decade.

The visitation evangelists dedicated themselves to their long-range task at a symbolic "Commissioning of the 7,000" service sponsored by the Church Federation of Greater Chicago.

One of the largest religious gatherings in recent Chicago history, the rally launched the house-to-house drive's first phase which will continue during Lent to Pentecost Sunday, May 17.

Participating in the campaign are from 300 to 400 member local churches of the federation, which comprises 27 Protestant and Eastern Orthodox denominations.

Clergyman after clergyman stood on the speakers' platform, with a 20-foot high cross in the background, and ex-

—RNS Photo

KINGS VISIT NEHRU—Dr. and Mrs. Martin Luther King of Montgomery, Ala., flank Indian Prime Minister Jawaharlal Nehru during a month-long tour of India for a closer study of the Gandhian non-violence movement. Dr. King's application of the teachings of Gandhi has aided American Negroes in their struggle for civil rights.

plained the purposes of the ceremony —to emulate on a hundred-fold scale the sending of witnesses for Christ as Jesus once sent 70 lay disciples to preach the Gospel.

Dr. Jerald C. Brauer, dean of the University of Chicago's Federated Theological Faculty, told the lay evangelists that they "stand in a long line of those who have witnessed to their Lord.

"In the midst of the 20th century you are appointed to the same task entrusted to the first 70," he said. "When you are rebuffed, meet it with humility. You are going forth as lambs among wolves. You are about the Lord's business, so you cannot fail."

Dr. Harrison Ray Anderson, pastor of Fourth Presbyterian Church, warned the lay men and women that the job of evangelism is a hard one. "It took ten people in our parish last year to win one man to Jesus Christ," he said.

The evangelism director, Dr. August M. Hintz of North Shore Baptist Church, explained that each local church will conduct the visitation program in its own way. Generally, he said, two-member teams will call upon prospects of the same denomination as the lay workers.

He stressed that there will be "no raiding or competition" among the churches or member denominations in the federation.

Plan Confirmation Reforms

Evangelical Confirmation must be freed of its "quasi-sacramental character," says Pastor Udo Smidt, head of the Evangelical Reformed Church of Lippe, West Germany.

The prominent churchman is a member of a special commission recently appointed by the Council of the Evangelical Church in Germany (EKID) to study questions of a possible change in Christian Confirmation practices.

Pastor Smidt said that for decades an increasing number of church leaders have considered it unbearable that Confirmation has declined from an official admission of young parish members to the Lord's Supper into a "quasi-sacramental" rite supplemented by largely secularized bourgeois customs.

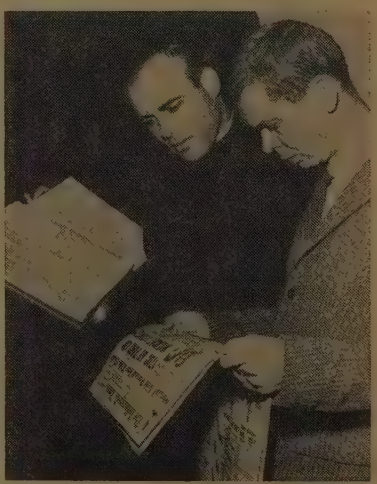
He said most of the discussions on changing the Confirmation practices have centered around two proposals: to postpone Confirmation until a later year or conduct the rites in various stages at different intervals.

These stages, he added, would include completion of Confirmation instruction, admission to the Lord's Supper, the actual Confirmation rites at the age of 10 or 11, and last the official bestowal of the right to be godparents and the acceptance of the youth as a fulfledged parish member at 17 or 18.

Several Church leaders have recently been reported as believing that a change in the Confirmation age might offer a solution to the problem posed by the Communist youth dedication ceremonies.

Many East German regional Churches have already adopted temporary regulations which will permit young people to continue taking part in the life of the Church even if they have participated in the Communist rites.

Religious leaders have said that it is impossible for the Church to close its eyes to the fact that many East German Protestant youngsters are unable to evade the political pressure forcing them to take part in the atheistic ceremonies.



—RNS Photo

PARTNERS IN TRUTH—The Rev. Malcolm Boyd, rector of St. George's Episcopal Church, Indianapolis, discusses Christian ethics in journalism with Indianapolis Times reporter Charles Miller. At the clergyman's request, Mr. Miller agreed to lead a parish adult education class in a series of discussions about the relationship of Christian ethics to news stories.

PRAY MORE, TALK LESS

Archbishop Joseph E. Ritter of St. Louis experienced difficulty with the microphone while he was addressing the St. Vincent de Paul Society.

"I guess that's a signal I have said enough," the Roman Catholic prelate said when the microphone went dead the fourth time.

Later, when the Archbishop was offering a final prayer, the microphone worked perfectly.

"Goes to show you we should pray more and talk less," the prelate commented.

Asks Churches' Help in Urban Renewal

An official of the city of Dayto Ohio, declared that the churches pl a "very vital part" in urban renew and expressway developments.

Earl Sterzer, Dayton's urban rene al administrator, described the church task during a convocation on "T Church in the Changing City," spo sored by the Church Federation Greater Dayton.

He said churches should aid mem bers who must relocate because renewal or expressway programs, ta the lead in stabilizing the neighbo hood, and disseminate informati about the city's plans.

In preparation for the convocatio the Church Federation compiled 124-page fact book entitled "T Greater Dayton Area—Its People a Institutions." The book contains i formation about the area's populatio economy, government, schools, pro lems, service agencies and church Civic leaders have hailed it as t most comprehensive volume of its ki ever published here.

The book cites 1958 figures showi that church and synagogue membe ship in Dayton and Montgome County lags behind the national ave age. Membership here is 230,535 pe sons, or 42.7 per cent of the popu tion, compared with the national fi ure of 61 per cent. The local figur were prepared by the Church Feder tion.

Compilers of the volume express the hope churches will use the i formation as background data for "pr gramming a better way of life f people."

-Africa Seminar

Theological graduates from 12 urch bodies in seven different Afri- countries make up the first class students at a new advanced Lu- ran seminar that was formally ened in Tanganyika Feb. 16.

Classes at the jointly sponsored All- ica Theological Seminar began Feb. for the 17 students, whose home- ds are Eritrea, Tanganyika, South- Rhodesia, Southwest Africa, Mada- car, Ethiopia, and South Africa. e seminar is a two-year experi- ntal course enrolling mostly young rican pastors.

ungarians Reported Seeking Closer Relations

Representatives of the Hungarian theran Church and the Lutheran orld Federation, meeting recently in enna, expressed a mutual desire for ormal future relations."

Dr. Carl E. Lund-Quist of Geneva, WF executive secretary, said dele- tes agreed that such relations should the "same as with any other mem- r Church," with full participation in e federation's activities.

The meeting was held at the request Hungarian Lutheran leaders who id they were ready to renew con- ts with Lutheran groups in other untries.

Dr. Lund-Quist said the Hungarian urchmen reported their Church ould welcome and their government ould admit to Hungary both visitors id material aid from Lutherans in estern nations.

Relief shipments into Hungary rough the Lutheran World Federa- n were suspended in 1957 when the ungarian government refused to re- w its agreement for duty-free entry supplies from church agencies.

At the Vienna meeting representa- es discussed several LWF World ervice benefits that Hungarian Lu- erans might receive under a new rogram. Among them were subsidies r inner mission institutions and re- air of church buildings, gift parcels medicine and books, and exchange rants for students and professors.

Hungarian Lutheran delegates were Bishop Zoltan Kaldy of the Church's Southern District, and Professor Miklos Palfy, dean of the Budapest Lutheran Theological Academy.

Absent, however, were two prominent Hungarian Lutherans—Bishop Lajos Veto of the Northern District and Presiding Bishop of the Church, reportedly ill; and Bishop Lajos Ordass, former head of the Southern District. Dr. Ordass, who was deposed as district head by the Church Council last June under government pressure for his staunch anti-Communist position, no longer travels outside Hungary. Nevertheless, he remains first vice-president of the federation.

Transfer Santal Property

A Minneapolis churchman has returned from a visit to India where he helped transfer institutions partially owned by an American mission board to a native Indian church body.

Dr. John M. Stensvaag, president of the Lutheran Free Church, said the transfer involved several schools, three hospitals, a few dispensaries, two leper colonies, and a tea estate.

Administration of the property was turned over to the Northern Evangelical Lutheran Church of India, and title of the property will be transferred in another year, he said.

Dr. Stensvaag participated in his capacity as president of the American Board of the Santal Mission, which has headquarters in Minneapolis. The 91-year-old mission has been carried on jointly by Lutherans of Norway, Denmark, and America.

Dr. Stensvaag said the foreign boards will continue to subsidize the institutional work of the India Church but that the Indian congregations are scheduled to become self-supporting by 1965.

The India Church, organized in 1950, now has some 35,000 baptized members. It extends from Bihar in the south to Assam in the north and to the borders of Bhutan.

Dr. Stensvaag said he returned with new respect for the Indian government for the progress it is making in raising the economic level of the Indian people in the face of almost insurmountable obstacles.

At Washington Seminar

Fifty Lutheran leaders attended the 1959 Churchmen's Washington, D.C., Seminar February 3-6. This was the highest number of Lutherans ever to take part in the seminar.

The seminar is an annual event which gives religious leaders the opportunity to understand the system of our government and realize their responsibilities in it. During the four-day period the participants had direct contact with government officials through personal or group interviews and panel discussions.

The seminar was sponsored by eighteen denominational agencies in co-operation with the Washington office of the National Council of the Churches of Christ in the U.S.A. Four Lutheran groups were included in the sponsorship list.

ELC members who attended the conference were Loren Ness and Arthur Christianson of Minneapolis and Dr. Elmer Abrahamson of Chicago.

FATHER INDUCTS TWIN SONS—Commander Luther Seibert, chaplain at the U.S. Navy and Marine Corps Recruiting Training Center, Forest Park, Ill., recently administered the oath which inducted his twin sons as Ensign chaplains in the Naval Reserve. Left to right they are John Seibert and Luther Seibert, Jr. The elder Seibert has served as pastor of Elmhurst Lutheran Church (ULCA), Elmhurst, Ill., since 1931, and has been a chaplain in the Naval Reserve since 1942. His sons are both students at Lutheran Theological Seminary, Gettysburg, Pa.

—NLC Photo

Within the ELC

Jubilee Hymn Needed

A hymn to celebrate the union of the ALC, ELC, and UELC next year is needed.

The committee on worship and church music preparing for the constituting convention in April 1960 has issued a call for such a hymn text.

Anyone interested in submitting words for such a hymn is asked to send it to Dr. Paul Neve, Dana College, Blair, Nebraska, no later than July 1, 1959.

ELC Council Reaffirms Privacy of Confession

The right of Lutheran pastors to keep "in strictest confidence" confessions and communications made to them by individuals has been upheld by the Church Council of the ELC.

The Council endorsed the following resolution as it concluded its annual sessions last month.

"Whereas, It has long been recognized that a part of the ministry of pastors of the Lutheran Church is to hear confessions, to counsel with persons, and to give advice, comfort, and guidance to those who seek it, and

"Whereas, It is imperative that, in order for such ministry to be effective, all such communications made to the pastor should be kept in the strictest confidence and should be disclosed to no one without the specific consent of the person making the communication, and

"Whereas, It is a part of the traditional discipline and practice of the Lutheran Church that a pastor should hold inviolate all communications made to him in his capacity as a pastor,

"Now Therefore Be It Resolved:

"1. That the Church Council recognizes and reaffirms that a part of the ministry of a Lutheran pastor is to counsel with persons, receive their confessions, and to give advice, comfort and guidance to those who seek it;

"2. That the Church Council recognizes and reaffirms that it is a part of the traditional discipline and practice of the Lutheran Church that the pastor hold inviolate and disclose to no one the confessions and communications made to him as a pastor without the specific consent of the person making the communication."

More Honor Rolls

Nine new congregations have been added to the list of LUTHERAN HERALD "honor roll" churches, who subscribe to the magazine for every member family. The following are the new members of this list of 443 congregations:

Blue Mounds Church, Luverne, Minn.—the Rev. Martin M. Ford

First, Greenwood, and Seljord Churches, Clearbrook, Minn., and United Church, Leonard, Minn.—the Rev. Edwin Gundersen

Romsdal Church, Hudson, S. Dak. —the Rev. E. J. Haanstad

Wallingford Church, Wallingford, Ia.—the Rev. Norbert Jolivette

Good Shepherd Church, Decorah, Ia.—the Rev. Palmer Russeth

Upper Coon Valley Church, Coon Valley, Wis.—the Rev. Eldon J. Underdahl

Colleges

Luther Band Travels

Itinerary for the 1959 tour of the Luther College Concert Band of Decorah, Iowa, has been released by Curtis Reiso, manager of the group. Directed by Professor Weston Noble, the 68 instrumentalists will play concerts in six states on this 13-day midwestern tour. While in Illinois, the band will hold a recording session in Chicago.

Complete itinerary for the band is as follows:

March 11—Lake Mills, Iowa
March 12—St. James, Minn.
March 13—Rembrandt, Iowa
March 14—Montevideo, Minn.
March 15—Wadena, Minn.
March 16—Fargo, North Dakota
March 17—St. Cloud, Minn.
March 18—Minocqua, Wis.
March 19—Madison, Wis.
March 20—Chicago, Ill.
March 21—Chicago, Ill. Recording
March 21—West Allis, Wis.
March 21—Decorah, Iowa

Faculty Study Grants

Four Concordia College facul members have been given facul study grants with full salary, accor ing to President Joseph L. Knutso These full salary grants, for 195 1960, are made as part of a systema program leading toward improveme of the college's academic level, D Knutson said.

This year four faculty members a studying towards advanced degre and in special areas:

The Rev. Harold Dordahl, direct of student teaching, who will spend year at the University of North D kota, Grand Forks, studying for h doctorate; *Martin Lutter,* history pr fessor, who will spend one semest at the University of Oklahoma, No man, Okla., working on his doctora *Donald C. Spencer,* speech and dran department, who will study towar a doctorate at the University of W consin, Madison; *Dr. Reidar Thom* professor of philosophy, who w study and write for a semester Denmark.

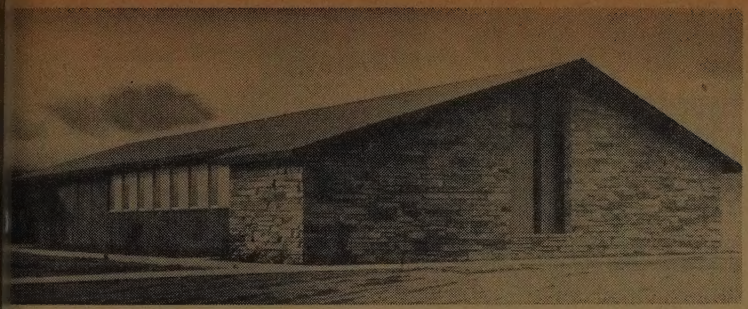
PEW at St. Olaf

Political Emphasis Week (PEW has just been observed at St. Ol College by nearly 300 students. C March 12-14 a Mock House of Repr sentatives session was held on t Northfield, Minn., campus.

The project mushroomed into su a vast enterprise that participants we kept informed of developmen through regular publication of a spe ial newspaper. Editor of the PE Newsletter was Beverly Miller, Wate town, S. D. junior.

Party membership in the Mo House closely followed the Democra Republican ratio now seated in Was ington, D.C. Thus, the largest repr sentation belonged to New York wi 10 Democrats and 14 Republican Minnesota was represented by tv Democrats and three Republicans wh several of the smaller states and ter tories had only one representative.

In the weeks before the Mock Hou convened, the junior politicians at S Olaf filled the calendar with hou committee meetings, caucus session steering committee confabs, and me ings on parliamentary procedure.



LIFORNIA FIRST UNIT—Bethel Church, Cupertino, Calif., dedicated this first unit rch last month. The Utah sandstone and redwood building has a seating capacity of . Membership of this congregation, organized in March 1958, is 189. The Rev. E. is Torvend is pastor. The Rev. T. Arnold Thompsen, regional director of home missions, formed the rite of dedication.

cademy Summer School

Augustana Academy, Canton, South kota, will hold its first summer sion from June 22 to August 21, 59, according to the Rev. A. L. rahamson, president.

The summer session is intended for dents who wish to complete high ool in three years. The able student ll be able to accelerate his educa- nal preparation. The boys will be e to complete more of their train- before entering military service.

It will be of special advantage to se young people who expect to er vocations requiring graduate dies, since it will enable them to nplete their preparatory training lier.

oach Turns Author

"Many years of coaching gives no e license to write. But to be chal- nged to do so by the acute problems at threaten the very solvency of com- titive sports may be a license to try!"

This opening shot from "The Ver- ct of the Scoreboard" ricochets rough a 191-page philosophy of aching book which strikes out against forms of professionalism in college hletics.

The author, 35-year veteran coach de Christenson, already predicts a lley of return fire from sports figures over the country.

Christenson is a former coach and still athletic director at St. Olaf ollege, Northfield, Minnesota. He has ready won national attention for a nique intramural sports program hich he devised. He is also one of only two small college coaches ever to be cited by the Football Writers Association in the Upper Midwest.

In his first writing attempt which was published by **American Press** this month, he wrote:

"Throwing touchdown passes is important in the final outcome of the game of football, but touchdowns are not a justifiable reason for the establishment of scholarships, grants, free rides, and convertibles as living testimony to what is considered important in American education."

Christenson traced the birth of the book back five years or more when player subsidization and cries of professionalism in college sports were the subject of "shocker" headlines. His answer in published form is somewhat similar to an outline of the coaching courses he has taught at St. Olaf for years.

Obituaries

Rolf Peter Overby, son of Dr. and Mrs. Oscar R. Overby of Northfield, Minn. died February 11 at Iowa City, Ia., at the age of 22 years. He was a 1958 graduate of St. Olaf College and was married in August to Katherine Biorn, daughter of the Rev. and Mrs. Boral Biorn of Northfield. His musical talents and interests found outlet in many activities in public school, college, and church. He was a member of the St. Olaf choir and orchestra. He composed music for plays, art songs, instrumental and choral works, and a Lenten liturgy for the college congregation. Last fall Rolf enrolled at Iowa University to specialize in music, especially composition and conducting. His death was due to an acute attack of colitis which resulted in other complications. Funeral services were held at St. John's Church in Northfield on February 14. Survivors include his wife, his parents, one sister and two brothers.

Mrs. Anne Lee Wold, widow of Missionary O. R. Wold, died February 9 in Minneapolis, Minn., at the age of 81 years. She was born in Telemark, Norway, June 28, 1877, and came to the United States in 1899. She attended Madison Normal School, Madison, Minn., for two years. She arrived on the China mission field in 1904, where she served 44 years, most of the time in evangelistic work. In 1921 she was married to Dr. O. R. Wold, president of the Central China Lutheran Theological Seminary at Shekow, Hupeh, China. Later Dr. Wold became president of the Lutheran Church of China. After Dr. Wold's death in 1928, Mrs. Wold returned to evangelistic work until forced to leave China because of the Communist occupation. She returned to China twice at later dates. After her retirement from foreign mission work, Mrs. Wold assisted in the work of Bethany Indian Mission at Wittenberg, Wis., where she made her home with one of her daughters, Mrs. Ernest Sihler. Funeral services were held in Minneapolis and in Kenyon, Minn., on February 13. Survivors include three daughters and one son, the Rev. Waldo R. Wold.

The Rev. Russell E. Anderson, Menahga, Minn., died at Veterans Hospital, Minneapolis, February 14, at the age of 63 years. He was born January 18, 1896, at La Crosse, Wis. He graduated from Central High School and attended State Teachers College, both at La Crosse. During World War I he served overseas with the U.S. Army. He was graduated from Luther College, Decorah, Iowa, in 1923 and Luther Theological Seminary, in 1926.

Following ordination Pastor Anderson served the following parishes of The Evangelical Lutheran Church: Kankakee, Ill., 1926-1930; Pierre, S. Dak., 1930-1938; Ferndale, Wash., 1938-1940; and Menahga, Minn., since 1940. In Menahga Pastor Anderson was active in many civic and com-

munity affairs. He taught extensively in the local high school. At the time of his death he was chaplain of the Menahga Post of the American Legion.

In 1931 Pastor Anderson was married to Dolores Casselman.

Funeral services were conducted in Menahga by Dr. O. G. Malmin, editor of **Lutheran Herald,** a close personal friend of Pastor Anderson. Survivors include his wife, a son and a daughter.

The Rev. Lewis Moe died in St. Petersburg, Fla., on January 15 at the age of 82 years. He was born April 20, 1877, in Bloomington, Minn., and received his education at Willmar Seminary and Luther College, from which he was graduated in 1904. He was graduated from Luther Seminary and ordained into the ministry in 1907. He served a parish in Akeley, Minn., for three years and then moved to Chicago, Ill., where he served First Church for 38 years. After his retirement he also served as pastor of Trinity Church, Chicago, for four years. In 1952, Pastor Moe and his wife moved to St. Petersburg, Fla., where, in the absence of an ELC congregation, they joined Redeemer Church of the Augustana Synod. Pastor Moe also assisted with the pastoral work of Redeemer Church. Funeral services were conducted in that church by the Rev. J. A. Parkander, assisted by the Rev. E. W. Wilson, pastor of the newly formed ELC congregation in St. Petersburg. Later, funeral services were held in First Church, Chicago, Ill. Survivors include his wife, five daughters, and one son.

The Rev. Ivar Ramseth died in Northfield, Minn. January 12, at the age of 82 years. He was born December 28, 1876, in Norway and came to the United States in 1888. He was graduated from St. Olaf College in 1905, and the United Church Seminary in 1910. He served as president of St. Ansgar Academy from 1905-07. After his ordination he served parishes in Merrill and Beloit, Wis. and Waseca, Minn. Later he served as an assistant pastor at St. John's Church, Northfield, Minn. Funeral services were held in that church on January 15. Survivors include his wife, two daughters, and two sons, one of whom is the Rev. Rudolph Ramseth of Van Nuys, Calif.

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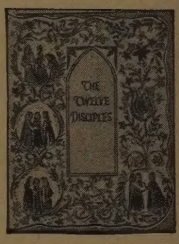

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Good producing farm in E. Neb. on paved y. Near Lutheran church. 605-4A

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POSITIONS WANTED

Married seminary student desires full time summer employment in Twin City area. 605-13E

Married man desires church work during summer, June 8-Oct. 1, 1959, full time. Would consider lay preaching or long-range program. Plans to return to school in fall. Business exp. for 11 yrs, LBI for one year. Wife can handle music. 605-14E

Man, 37, desires position as second man in a bank. Good insurance background. References. 605-15E

Experienced farmer, 35, married with family, desires work year-round on farm. Prefers Mont. or N. Dak., also separate house. 605-16E

HELP WANTED

Mature experienced secretary for Home for Aged in Wis. 130 beds. Must be able to take shorthand, keep books, act as receptionist. Excellent wages. To begin work April 1, 1959. May live in or out. 605-17F

Qualified Christian teachers needed in Lutheran Day Schools; grades, Kindergarten-9th, teaching and administrative positions open. 605-18F

Woman to help semi-invalid with light housework. Bd, room and compensation. S. Mpls. Nice for older woman desiring home. 605-19F

Lutheran for routine church housekeeping, maintenance and yard work in large St. Paul, Minn. church. Good salary, 4 room apt. Immediate need. 605-20G

Good opening for Lutheran doctor for general practice in thriving town of 1600 in S. Minn. Good farming community. Office facilities available. 605-21G

Experienced book-keeper and accountant. Immediate employment; salary, appr. $100 a month. S. Minn. ELC church. 605-22G

Want Ads

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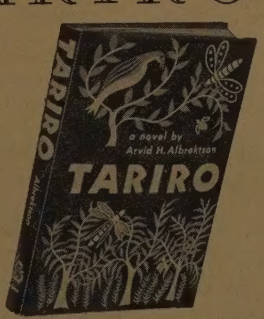

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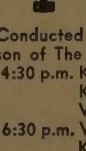

"Lutheran Vespers"

Conducted by Pastor Harry R. Gregerson of The Evangelical Lutheran Church.

4:30 p.m. KSOO	7:30 p.m. WLS
KWLC	8:00 p.m. KHVH
WISV	9:00 p.m. WNAX
6:30 p.m. WJMC	
KTRF	9:45 p.m. KSPR
6:45 p.m. KFBK	10:30 p.m. WCCO

Short wave: 10:30 p.m.—HCJB
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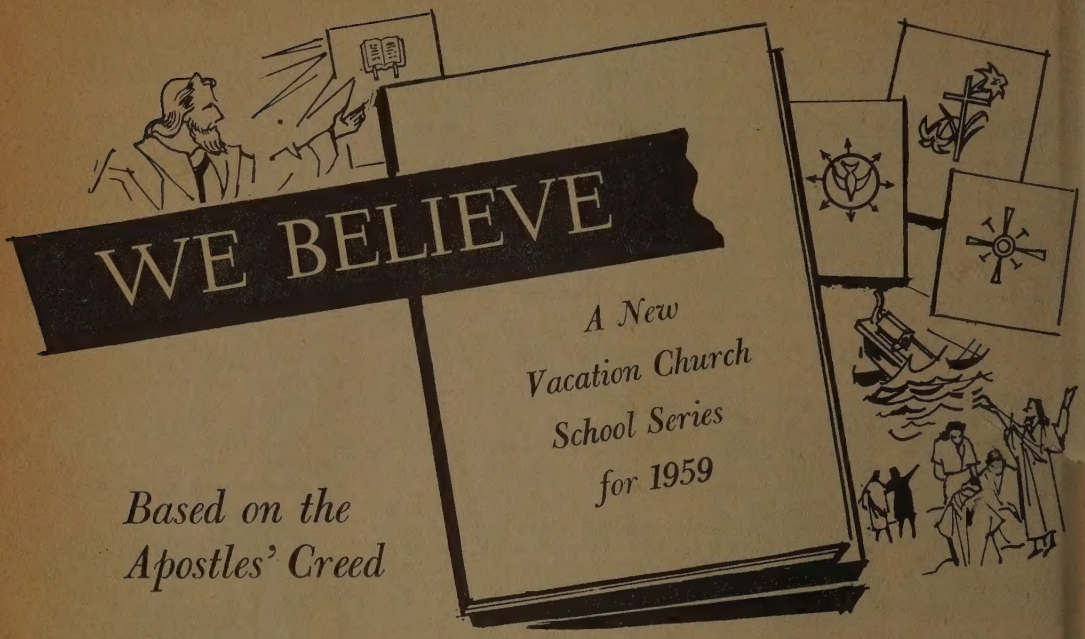

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